PHILADELPHIA RECORDER.

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THE PHILADELPHIA RECORDER

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[illegible] delighted, how full of love must be [illegible] intelligencies! Their own happiness complete, their own state safe, and yet [illegible] police that a rebel in a dark and remote [illegible] of Jehovah's empire, has submitted and [illegible] Maker and Saviour!

And why do they rejoice? Because it is an [illegible] that the kingdom of grace is advancing in the hearts of the children of man, and because another voice shall swell the song of praise to their heavenly King in his kingdom of glory. They rejoice because they have a full perception of the value of a soul. It was bought at an infinite price, will exist through an infinity of duration, and is capable of enjoying a God of infinite perfections. And lastly they rejoice that the prince of darkness is robbed of his prey, and a soul delivered from the horrors of the "second death."

Shall not the people of God join with the angels in rejoicing over one sinner that repenteth? And more than this, shall it not be their great aim and effort to bring sinners to repentance? If all heaven has rejoiced over their return to God, can they in a more acceptable manner testify their gratitude to their heavenly Master, than by bringing other sinners to his sacred feet that they too may be forgiven?

Every holy being in the universe rejoices over the repentance of a single soul. How great then the danger of the impenitent! How blind, how stupid, how infatuated must he be, who will not forsake his sins, return to God, accept of heaven? "O that they were wise, that they understood this, that they would consider their latter end."

Why do the harps of highest heaven
Breathe lofties songs of praise?
A lost one prays to be forgiven,
And songs the angels raise.

Yes, angels know the fearfulness
Of God's awakened wrath,
They know the multitudes that press
The sinner's downward path.

They know the value of His love
To whom this lost one turns,
It fills with joy the hosts above,
Within their breast it burns.

Glad, to the song whose heav'nly notes
Fill the high court of heaven,
How sweetly on the air it floats,
A sinner is forgiven! E.

LETTERS TO THE YOUNG.

BY MARIA JANE JEWSBURY.

The following letters comprise a real, and not fictitious correspondence. They are the fruit of a protracted recovery from a long illness; and are published with a chastened hope, that although originally designed for individual characters and cases, they may admit of a less restricted application. M. J. J.

May 1, 1828.

LETTER I.

MY DEAREST ——, You ask me to recommend you books, and some time or other I will name a few that it will be for your advantage to peruse; my object, at present, is to gain your undivided attention to one, because that one of its two characters, as a book, and as the Book of God, is pre-eminent in its claims. It is respecting its human, its literary character, that I shall first address you.

Some works we read and lay aside without even the intention of reading them again; they are not worth the trouble, or we have more important demands on our leisure and attention. Other works are, which, having read, we refer to afterwards for particular passages and expressions, otherwise their office is fulfilled, and we think of them no more. There remains a third class of books, few indeed, but far more valued by us; these we study, these we make our companions, returning to them again and again, with increased confidence and undiminished zeal.

Most readers have two or three authors whom they thus estimate as standards—whose writings have tended to model and mature their minds, whom it pains them to hear depreciated, to understand and to love whom, supplies a bond of union something like that which the knowledge of a third person affords to strangers. Now this feeling ought, in its highest degree, to obtain for the Bible.

Were I to say to you, or any other young person of an ardent inquiring turn of mind, fond of knowledge, somewhat for its own sake, but somewhat more for its estimation, "My love, some writings have just been found in Herculaneum, the discovery of which will form an epoch in the annals of literature!"—such an address would insure your eager attention. If I proceeded to say, "The portions already deciphered, contain notices of habits, manners, individuals, and even nations, the very name and remembrance of which are extinct; and also inform us of events antecedent to the date of any other known records:—they supply several points in history and chronology, which the learned have vainly sought elsewhere; and enable us to disprove a thousand fables which we most otherwise have been content to receive as truth; added to which, they exhibit specimens of the higher branches of composition, unparalleled in any other productions, ancient or modern; and some monarch's library, or some national museum, is destined to become the sole possessor of this literary treasure." At this point of my address, you would certainly begin to lament the impossibility of your ever obtaining a glimpse of these inestimable writings; you would sigh to be rich and learned, that you might travel to examine this world's wonder before you died. But if I were to say instead, "These writings are all that I have represented, only with us they are so cheap and so common, that you, and I, and every one we know, possesses a copy of them," you would interrupt me, and say, with a look and tone of disappointment, "You mean the Bible!" Yes, my dear ——, I do mean the Bible: and it is no slight proof of the obliquity of our nature, that we so little study and so lightly regard in the sacred volume, the very beauties which when discovered in the works of our fellow mortals, we reverence even to idolatry. I speak now of the Bible as a book; and I speak of it as such, to you a young person, that the beautiful composition therein contained, should excite less interest merely from its connection with pure and solemn truth? Why easiness of access, and facility of comprehension, should derogate from intrinsic merit? Why figures and epithets, and harmony of language,—why narrative, and poetry, and history, and allegory, should delight you less than similar, or perhaps as regards the structure, the self-same things elsewhere? I am not afraid to speak decidedly, because in another letter I shall faithfully press upon you the devotional study of the Bible; that, for which it was primarily given; that, in fact, for which it was given at all. I will say then, the intellectual study of the Bible is also most important, and to young persons enthusiastic in their estimation of talent, absolutely indispensable: as affording a salutary check to high minded opinions of human intellect by showing that "wherein men have dealt proudly, God is above them." Have they poured forth strains, which at the close of tens of centuries, are fresh and vigorous as the sun that rose this morning in his strength, or the dews that last night refreshed the flowers?

(To be continued.)

OBITUARY OF MRS. E I—N.

"Smitten friends
"Are angels sent on errands full of love,
"*For us* they languish, and *for us* they die!"

On Friday, March 20, 1807, E. I——n exchanged time for eternity.

How plain, how powerful, how pathetic, the voice of dying friends! Yet alas! how soon forgotten! how quickly doth the impressions which we receive from it, become as a morning cloud, and as the early dew which passeth away! For awhile we hear it with the most serious attention:—the edifying life, the triumphant death, the tender and affectionate farewell of a beloved friend, for some days or weeks employ our thoughts or engross our conversation. By degrees new projects devised, new pleasures pursued, divert the stream of reflection into other and far distant channels, plunge the heart as deep as ever into worldly hopes and fears, and revive the fondness for what was very lately pronounced to be vanity and vexation of spirit. Such and so transient, alas! is the impression ordinarily made by the death of our relations and friends.

While, therefore, my wound bleeds afresh, while yet my feelings are quick and painful; bowed down as I am under the loss of a sweet and amiable wife, I would, by this short memoir, at once bear testimony to the blessing I enjoyed in such a dear companion, and record the impressions then made on a mind but too unstable and inconstant.

On such an occasion sorrow is not forbidden. Joseph mourned over an aged parent: David over his rebellious son: and the Lord Jesus Christ himself vindicated and ennobled the tears of Martha and Mary, by weeping as they did, at the grave of Lazarus. At such a time not to feel is hardness of heart, not strength of mind. When, therefore, the lamp of life is extinguished in her, without whom no joy in private life was relished; sorrow is what nature cannot avoid, and ought not to suppress.

For six or seven months before her departure, my ever dear E —— had shown evident symptoms of consumption, and though willing to try all suitable means, yet she entertained no expectation of recovery: death to her was an expected but subdued enemy. Modest, diffident, unobtrusive—her natural reserve, and a dread of every appearance of ostentation, deprived all her friends but me, of the power of tracing the progress of grace in her heart. Little in profession, humble in life, void of talents to attract the crowd, low in her own eyes, she was perhaps thought nothing of, by her professing brethren. But single in her views towards the Lord Jesus Christ, heartily devoted to his will, and bringing forth the sweetest, but unostentatious fruits of grace in much meekness and patience and genuine humility to his glory, she shone forth at last from the obscurity of talents and obscurity of condition, so as to astonish every beholder, and lead him to admire that order of God who maketh small things great, and sets what man thought last to be first and in the uppermost seat before him.

Though persuaded in her own mind as to the probability of her approaching end, yet while her sympathising friends hoped against hope, she evinced the accustomed tenderness of her disposition in concealing the impression which was on her own mind. But as soon as she perceived from the physician's opinion and our own observation, that we all were apprised of the rapid and awful approach of the event then indeed she shone forth, and instead of wanting comfort and support, she became our comforter. As she approached the confines of the eternal state, her evidences became more clear, her confidence more firm, her joys more abundant:—day by day she increased in deadness to the world; her conversation was literally in heaven, and as her views of the glory to be revealed grew brighter, they [illegible] mation to her manner, [illegible] ty to her sentiments.

Every friend and acquaintance who approached her, she addressed with some suitable and persuasive exhortation, according to what she imagined to be the prevailing, besetting sin of their character; and when scarcely able to speak, how has she fatigued and weakened herself in directing the views of the humblest and meanest visitor, to Him who alone is "the way and the truth and the life." It was truly edifying and charming to hear the pious ecstacy with which she would descant (while taking the air, and driving through the improvements in Lady O.'s domain,) in the simple and most delightful manner on the goodness [illegible] fested even in the bea [illegible] Isaiah—"The mount[illegible] break forth before you [illegible] trees of the fields shall [illegible] hear the appropriating manner in which she spoke of the surrounding scenery, reminded me of those beautiful lines of Cowper speaking of the Christian—

"He looks abroad into the varied field
"Of nature, and though poor perhaps compar'd
"With those whose mansions glitter in his sight,
"Calls the delightful scenery all his own.
"His are the mountains, and the valleys his,
"And the resplendant rivers. His t' enjoy
"With a propriety that none can feel,
"But who, with filial confidence inspired,
"Can lift to heaven an unpresumptuous eye,
"And smiling say, my Father made them all."

Thus, while we beheld her gradually sinking into the grave, we were comforted, and instructed, and edified by her example. Unclouded was her tranquility, relying on the love of her God and Saviour; as she drew nearer her close, she appeared fuller in experience, richer in divine gifts, and brighter in evidences, than in all the former periods of her life.

She set, like the mild radiance of an autumnal evening—calm, bright, serene, clear, even to the last moments of the setting sun. Death was but the entrance into life, and the grave but the gate of heaven. She beheld its approach with the calmest composure. Oh how sublime and interesting was the spectacle! how exquisite our emotions in seeing her wait in holy patience, and hearing the gracious words which continually dropped from her dying lips! The word of God was her food and her delight.

The prophet Isaiah and the Psalms peculiarly engaged her attention:—the 63d Psalm often employed her thoughts, and she has with angelic delight declared to me, what sweet communion she enjoyed with God in meditating on this divine song. The Bible was the only book which seemed to interest her—one day, after I had read a passage out of Horæ Solitariæ—"that is indeed," she said, "very beautiful; but now read me a chapter of Isaiah; *one verse* in the book of God is more precious to me than *all* the works of *all* the men that ever wrote; and it appears to me to be the sin of the day, (even in the professing world,) to read more of every other book than the Bible." Those who knew her best, can best testify the fondness and warmth of her affections as a wife, and her tender loving anxiety as a mother, but wonderfully was she indeed enabled to triumph over all earthly attachments, as she drew nearer her death. When she has noticed me in tears, how sweetly has she endeavoured to support and comfort me, "at all events (would she say,) remember: how David behaved, while his child was sick he mourned; but when dead he rejoiced.—Remember David as to our dear children; O train them up in the nurture and admonition of the Lord—keep them as far as possible from the manners and tempers of the world; often have we dedicated them in our united prayers to Him who gave them, cease not still to do so." About three days before she died, loosing her wedding ring, she desired me to take and wear it:—"I am now married to another husband: my Maker is my husband, the Lord of Hosts is his name." Isaiah liv. 5. When I said that "ere long we should meet to part no more." "Yes, yes!" with the most rapturous emotion did she say, "we shall have rings on our hands, and shoes on our feet, and we shall be covered with the best robe." She frequently expressed a wish to see Mr. Shaw—"but don't think it is for my own sake—what could he do for me—surely man could never give me the sensations which I enjoy now—no, it is for your sake—I wish he was here, that he might comfort and cheer your spirits." When that restlessness which generally precedes dissolution came on, she often requested me to pray "that patience might have its perfect work in her." Blessed be God, the prayer was heard and answered—and truly edifying and comforting was it to witness how prayer and the reading of the word, like oil on the troubled waves, uniformly calmed every tendency to restlessness. "Oh! this vile, vile body, when shall I shake it off: take, my God and my Saviour," would she cry, "take this [illegible] breath that thou didst breathe into me—but Lord not mine, let thy will be done." Indeed she appeared to have one uninterrupted lively hope of an interest in Christ. After suffering great pain of body she composed a little hymn, which she used to sing with much native simplicity, the burden of which was—"Take, O take me, King of Glory." And while I was one day sitting on her bed-side, though oppressed with great weakness of body, she entreated me to sing her favourite hymn—"All hail the power of Jesus' name," and whenever I came to the concluding line of each verse, "Crown him Lord of all," she joined in singing it with a transport of joy, which words can never adequately describe—"Oh praise the Lord, praise the Lord for such mercy as this, (she would say, only think of such a poor sinner, a mere *existing mass* of the dust, being an heir of glory." Then turning to her sisters she would in the most winning, urgent desire them to watch and pray,—[illegible] one of us Christ was her "best of [illegible] languishing!" In ordinary cases of consumption, the patient often passes from time to eternity as it were imperceptibly. But in this instance the Lord was pleased in an unexampled manner to try her faith, and thereby strengthen ours: for nearly four days she was in the agonies of death: her chamber was more like a vault than a sleeping room; her hands above the wrists with an icy deathlike coldness so weighty, that she frequently had me to hold them up, saying on one occasion, "While Moses' hands were held up by Aaron and Hur, his prayers prevailed with the Lord, and Oh! may mine." Here indeed we witnessed the efficacy and excellency [illegible] ration of Jesus. How were our hearts [illegible] cheered and edified, and comforted in [illegible] all the agonizing and convulsive [illegible] exhibiting the most convulsive [illegible] only without one murmuring, repining word: not when I have asked her, if while her body was thus agonized, her mind was distressed, "No, no," with a placid smile she would reply, "he keeps me in perfect peace!" and when I had read from Cowper's beautiful hymn, "Behind a frowning providence he smiles a smiling face?" "I see no frown at all!" she said. In death as in life, she delighted to look upon all the various train of providences which led to her hearing the joyful sound of the gospel of peace: and with thankfulness and praise she would say, "surely mercy and goodness have followed me all the days of my life." At length on Friday morning, March 20th, 1807, after having continued for some time with eyes fixed, and every symptom of approaching dissolution: kindled as it were into rapture with visions of glory, she broke into a shout of holy triumph—with a faint, exhausted, but ecstatic voice, she cried, "Salvation, salvation, shout for joy, shout for joy." Desiring to be raised up to declare the secret manifestations she enjoyed, the sensations were too powerful for utterance, the sounds died on her lips,—and with a countenance which indicated how sweetly she was engaged in the contemplation of eternal joys, she fell asleep in Jesus. Go gentle spirit to the realms of peace, and enjoy the peace of God in the bosom of thy Father. Very pleasant hast thou been unto me, during thy pilgrimage here. Dove like were thy tempers, for the Spirit which descended like a dove, inspired thee with every gentle and amiable disposition. Go—and in the vesture of a new and glorified body, shine among the spirits of just men made perfect. O thou dear, and gentle, and faithful friend in time, thou shalt also be my friend through eternity. How shall we mingle our songs together to him that sitteth on the throne and to the Lamb! Then shall our souls be more and more knit together in love:—and the distinguishing mercy and love of our God shall swell our hearts with rapture, and fill our mouths with

"Bless the Lord, O my soul; and all that is within me bless his holy name."

How many practical lessons we may learn from the death of *christian friends*.

1. It should impress on our minds a deep and lasting sense of our own mortality. Man that is born of a woman is of few days and full of trouble. His pains are great, his disappointments frequent, his care corroding: his roses grow on thorns, and his honey conceals a sting. O that the sons and daughters of folly would take warning, seeing that the unsparing scythe of death, with the same stroke destroys the newly risen flower, and the sear and withered grass. It is easy to declaim upon the perishing nature of earthly enjoyments, but the deathbed or grave of a friend shows in a just and forcible point of light the nothingness—emptiness—and insufficiency of all that the world holds dear!

2. How doth the death of christian friends demonstrate the worth and excellency of the religion of the Lord Jesus Christ. Never does the power of godliness more strikingly appear than in the support and joy she imparts in the passage from this to the other world. The dying words and looks and actions of those who are near and dear to us, are not so slightly regarded, as, alas! the virtues of their lives too often are!

Let those who were once blessed with the affection of the dear christian friend whose departure is above recorded, who surrounded her dying bed, and witnessed the triumphs of her faith; declare, with what unshaken fearless confidence she encountered the king of terrors, with what cheerfulness she stood on the brink of eternity, with what serenity—with what joyfulness of soul she waited, nay *longed* for her departure. Notwithstanding her timid retiring manner, you saw her faith triumphing over every fond earthly attachment—every fear of death, and her patience amidst excruciating pain, still saying: 'Even so Father! not my will, but thine be done!" In that night of adversity you heard her songs of joy and praise! You saw her in the gospel, in the depths of outward affliction, and in the last languishings of nature, strengthened her with all might in the inner man, to all patience and long-suffering, with joyfulness! And though indeed she had spent what the world in its ignorance and unbelief calls an *innocent* life; though she had been amiable, kind, gentle and tender-hearted, yet the review of that conduct which gained the approbation and esteem of all her acquaintance, was a miserable comforter, incapable of brightening her passage through the dark valley of the shadow of death. No—no—she renounced and rejected *all* hope from these—she counted all her works, her amiable tempers, and her own righteousness—but filthy rags—but loss—for the excellency of the knowledge of Christ Jesus her Lord. The knowledge that God through the Redeemer was her Father and her Friend, *this—this alone* enlivened the gloomy scene! Her only ground of rejoicing was, that she knew in whom she believed—that He was her advocate with the Father—and also that He was the propitiation for her sins. Here was no enthusiasm—no fanaticism—no visionary dreams;—to her whole life, character, temper, conduct, and manner, entirely exclude the idea:—no—it was the power of grace alone, the knowledge of salvation through a crucified Saviour, which upheld, supported, cheered and comforted her. THIS hath GOD wrought!

Who that witnessed such a scene as the death-bed of my ever dear E ——, would not wish and pray, "let me die the death of the righteous." That these wishes may be realized, lead *now* the life of the righteous! Look not on Christianity as a plank then only to be grasped when nature is about to sink, and the floods to go over the soul! In the days of health and vigour let her be a light to your feet, and a lamp to your paths. With an humble and penitent—with a glad and thankful heart receive HIM who came in the name of the Lord, to save you. Hang the weight of your eternal interests on that nail fastened in a sure place, where God hath hung all the concerns of his glory and of the salvation of his people.

3. Let us also learn from the death of friends how important it is to discharge our duty to friends who yet survive. It is not unfrequently happens that little misunderstandings, and coldnesses arise between those who are connected by blood, affinity or friendship. But when a friend dies how many excuses are we ready to make in apology for his fault. Ten thousand proofs of his affection which formerly made little or no impression upon us—many a favour repaid by coldness—many a duty neglected, dwell in our thoughts when he is laid low in the dust; they rise and lie down with us; they bite as an adder and sting as a scorpion. Would you escape this bitterness of soul, then do *to-day* what, at such an hour, you would so much wish to have done. Perform every proper office of benevolence whilst it can be performed. Beware of doing that harm to another which his death may make it impossible to redress. All pretexts for treating friends with coldness, neglect, or severity, will appear, when he dies, to have been frivolous. Gratefully then repay every favour: and by mutual courteousness and confession increase those tender and delicate regards which are the balm of human life.

4. But, in chief, let the death of friends kindle within us a longing desire for a blessed eternity! There is a city of the living God, where all of every age and country who have been sanctified by divine grace, shall meet together never more to part. Christian friendship was not contracted for time only, but for eternity. Why then should our hopes and wishes tarry below? Let us set our affections on things above—let it be our desire to depart and to be with Christ—to behold God's face in righteousness and to be satisfied with his likeness—let us desire to join our friends that have reached the heavenly shore before us. O blessed hope! which makes the fond heart flutter at the thought of meeting those who were dear to us as our own souls, more lovely and more estimable than ever—never more to be rent asunder—but to be blessed and blessing, for ever and ever. Sweet hope! Delightful expectation! Yes—I will cherish the delightful hope of being one day restored to *you* who, on earth were my comfort and my joy! I shall see you again immortal—glorious—and, as those educated together, when after long separation, they meet again, recollect and repeat with pleasure, the studies and amusements of their youth, so shall we remember with transport, how we were trained up for glory, how many pleasant hours we passed, whilst as yet we saw God as through a glass darkly—through what storms and tempests—what snares and dangers we at length have been safely brought into the palace of our heavenly Father!

"Thanks be to God for his unspeakable gift."
"Thanks be to God who giveth us the victory through our Lord Jesus Christ."

G. H. [illegible]

For the Philadelphia Recorder.

TO A YOUNG FRIEND,

Who appeared to feel the importance of leading a religious life.

With feelings of heart felt pleasure and deep interest, my young friend, I think I have perceived in you some indication of concern for the interests of your never dying soul: and while this little spark of divine mercy, has but just glimmered upon your hitherto dark and impenetrable heart, I would impress upon you the danger of quenching this holy flame, lighted up by the Spirit of God, and the awful responsibility under which you lie of obeying its gracious and all merciful visitations. You are, I trust, well acquainted with the first and leading principles of that religion you now feel, I hope, the necessity of embracing. You know that there is a God, who is omniscient, and good, who rules and governs the whole world, and under whose watchful care and providence you live, in whom we and have your being: from him you [illegible] that he has created [illegible], begotten and well beloved son to redeem you, and to save you from everlasting death and his holy Spirit to sanctify and comfort you and when you follow his commands, and serve him with a perfect heart, will in the end, crown you with everlasting salvation. But, my young friend, remember, of yourself you can do nothing—'tis God who works both to will and to do, and his Spirit alone can effect that change—that new birth, without which you cannot see the kingdom of God—You must be born again—your sinful and polluted natures must undergo a complete and radical renovation, and the heart, once at enmity against God, must become the temple of the Holy Ghost. My young friend, if you are resolved, in the strength of the Most High, to become a follower of the Lord Jesus, and to devote yourself, soul and body, to his service; live near a throne of grace—be earnest in prayer—let not a day close upon you, without commending yourself to the protection of your Father in heaven: presume not to shut your eyes to sleep, before you have invoked his blessing, implored his forgiveness for the sins you have committed, and humbly offered up your grateful thanks and praises for the mercies you have received, and the blessings you have enjoyed: and let not the morning dawn, nor the bright beams of the rising sun arouse you from your slumbers, and find you unprepared for the duties of religious exercises. But to the Christian who has felt the love of God shed abroad in his heart, this is but the threshold of a day the most delightful, a privilege the most exalted, and a pleasure unutterable—like the sweet Psalmist of Israel, he can say in the morning, in the evening, and at noonday, will I pour out my soul before God. 'Tis the atmosphere in which he breathes, the nourishment which supports and sustains his spiritual life. And next to this, my friend, I would urge upon you a diligent, a serious, and above all, a prayerful reading of the holy Scriptures: remember they are able to make you wise unto salvation, through faith in Christ Jesus—in them you will find pardon and peace, and everlasting life, offered to every repenting sinner—a full and free salvation to all who have repentance towards God, and faith in the Lord Jesus Christ. Nothing points out to us more strongly the necessity of a religious course of life, and the importance of devoting ourselves early to the service of God, than the shortness and uncertainty of all human enjoyments. Life itself is but a "vapour" or as the "early dew of the morning," so soon passeth it away and we are no more: let us then, ever bear in mind, that although the allotted period of our earthly existence is so short, great and momentous is the work we have to perform, for on the right employment of the present time, depends the awful issues of our eternal state. Reflect then, I beseech you, seriously reflect upon the value and swift flight of time and steadfastly resolve to improve each passing moment—Remember, that you are an accountable creature, and must one day render a strict and impartial account of all your thoughts, words, and actions, before the judgment seat of Christ. That you may be enabled, through the grace of God, to choose that good part, which shall never be taken from you, may God in infinite mercy grant.

L——s.

EXTRACTS FROM F. SHOBERL'S WORK ON MISSIONS.

Adaptation of the Christian religion to the character and circumstances of the whole human race.

"Christianity, as revealed in the Holy Scriptures, is the only religion which is in all respects adapted to the moral state of the whole world: hence it possesses an indisputable and unrivalled claim to universal preference. The positive declarations of its divine author prove it to be intended for the whole family of man: and its doctrines, precepts, and ritual, all unite to declare its suitableness to the internal character and external circumstances of sinful creatures in every state of society and in every part of the earth.

"Its doctrines, though in some particulars above the comprehension of man in the present infancy of his being, are yet remarkably adapted to exercise his intellectual faculties, and all in perfect conformity with the dictates of sound reason. Their unequalled sublimity imparts an elevated character to the mind, which the utmost refinements of human wisdom could never produce. Their certainty brings the world out of that maze of endless perplexities, in which the best and most enlightened pagan sages wandered, and led after them the blinded multitude. The powerful support which the doctrines of Christianity afford to the hopes of the guilty, pacifies the conscience, purifies the heart, and gladdens the countenance. Their greatness enlarges the soul and raises it to God: while their fulness and variety furnish endless topics of thought and exhaustless sources of pleasure. Many of them are easily understood, and they are full of consolation to the truly penitent and to the upright in heart.

"Its precepts are all simple, holy, reasonable, and useful to man in every capacity and in every relation of life: and man's dependence on the Supreme Being, his circumstances in the world, the desires of his immortal nature, and the testimony of his conscience, all prove it to be both his duty and his interest to obey.

"Its ritual is neither complicated, expensive, nor irksome. Christianity can be carried to all parts of the world, and observed just as well where neither gold, silver, gems, nor materials for costly array exist, as where they are found in the richest abundance. It enjoins no uniformity of dress, no vexatious peculiarities in the gait, gestures, and postures, of its worshippers: no magnificent temples or expensive apparatus for the celebration of divine ordinances: no technical shibboleth to characterize the doctrines of the followers of Jesus. Simplicity and utility are the characteristics of its observances. Piety, truth, justice, purity, peaceableness, benevolence, and usefulness of life, are the only marks by which it requires the servants of God to distinguish themselves from the world 'which lieth in wickedness.'

"Christianity claims the world as the sphere of its operations: it knows no other locality. It commands the nations to give up nothing but what is injurious for them to retain, and proposes nothing for their acceptance but what they are miserable without. It casts no slight on any one country by exalting the virtue and glory of another. It represents all people and nations as on a level in the eyes of God—as equally offenders against him, equally subject to the decisions of his awful justice, and equally welcome to the benefits of his abundant mercy. Its moral and positive duties are equally binding on all to whom the gospel is made known: its salvation and privileges are open on the same terms to all who receive them, without distinction of age, rank, talent, or country:—and its tremendous denunciations will be executed on all who reject or abuse it, without partiality and without the possibility of appeal or escape.

"It commands nothing inconsistent with the outward condition of nations or individuals to perform: while it contains the germ of every principle necessary to render the throne stable, the nation prosperous, the family happy, the individual virtuous, and the soul eternally blessed. Christianity is the only religion fitted for universal adoption, and the only one capable of conducting the world to immortal felicity. It is therefore the duty of all who expect to be saved by Christ to do their utmost for the extension of Christian knowledge."—*Dr. Milner.*

Efforts of Moravian converts for their infamous.

"In those countries where our missions have gained a marked ascendancy, there is scarcely one spot, however much secluded, impervious to their all-pervading light and love. Even while they are grossly misrepresented and spoken against, they are checking the undue exercise of power: raising the standard of morals: literally proclaiming liberty to the captives, and opening the prison doors to those that are bound: diffusing abroad the light of science and literature: undermining the false systems of religion against which they have to contend:—multiplying those charitable institutions which have for their object the relief of suffering humanity: vanquishing infidelity by the most direct and powerful of all arguments, by living exhibitions of the truths of Christianity: changing the face of our colonies, and accelerating the approach of that moral revolution which will sooner or later usher in the kingdoms of the world, as the kingdom of our Lord and his Christ."

LETTERS FROM GREECE.

The Journal of Commerce of Thursday morning contains two interesting letters from Greece, translated and forwarded by the Rev. Jonas King, of which the following is a copy:

Copy of a letter from some wid ows of Ipsara, addressed "To the venerable Abbots of the Americans, the friends of Liberty."

SIRS:—With tears and great [illegible] the undersigned widows of Ipsara, read, yesterday, the 24th number of the General Journal of Greece, in which we saw, with indescribable and inexpressible joy, published for us, the consolatory letters of our dear sisters, the friends of liberty, the ladies of America. Truly they are replete with Christian consolations, and promise alleviation of our sufferings. These tokens of liberty, these good ladies from the other pole of the world, being informed of our nearly eight years continued affliction, brought upon us by this bloody, this sacred war, hastened from the remotest part of the earth, to alleviate our sorrows, and to console us, in conformity to their Christian duty.

SIRS! we are poor widows, without husbands to protect us! we have children who are hungry and naked! This cruel and bloody war for the faith and our country, against tyrants, caused by the taking of Ipsara, some of us to lose our husbands, others their children, and their brothers, and their sisters, and other relatives: and others to have their children in captivity even to the present day. Fearful are our sufferings! unheard of our miseries! wonderful our perseverance and our patience! We assure you, that whole companies of females, that they might not fall under the grievous yoke of captivity, threw themselves into the depths of the sea and were drowned! Other bands of young and tender virgins, that they might not be defiled, preferred the fire to servitude, and thus were consumed together by the explosion of mines of powder. Such, sirs, are the multiplied sorrows of the captivity of Ipsara, which we, as many as were saved [from death] on account of our sins, [that we might suffer more,] suffer from that time to the present, full five years, hungry, persecuted, without dwellings, and naked, and what is worse, we are in danger of being consumed by hunger!

We run to your beneficence and tender compassion, and beseech you by the love of God, help us wretched creatures, and reckon us with the number of the other poor widows, and prevent us from the danger we are in of dying. May the all beneficent God bless the work of the hands of those our dear sisters, who have taken care to console us indeed. And may the Most High, in his infinite mercy and goodness, reward you, sirs, for your trouble, according to your desire, both in this world and in that which is to come. And we, proclaiming your beneficence towards us, subscribe ourselves, with all due respect, the most humble servants.

THE WIDOWS OF IPSARA.

Copy of a letter from the females of Haivalee, called in Greek, Kedonia. It is a few hours distant from Pergamos, one of the seven churches.

The Greek females, strangers in Syra, and citizens of Kedonia, a maritime city of Asia Minor, now reduced to ashes,—

To the females of the United States of America, the friends and benefactresses of suffering Greece.

We have read, dear friends, in the General Journal of Greece, your consolatory letters, and have felt the deepest impressions in our afflicted hearts. We have seen, that with great alacrity, the mercy of Christian love has been, both by deeds and words, from the females of the United States of America, poured into the wounds of the miserable, and the orphans of suffering Greece; and, filled with tears of joy, we praise the Most High for his unbounded compassion.

We, mothers and daughters of Greece, grateful for your wise consolations, and liberal offerings, declare to the enlightened world, that the multiplied groans and sorrow of our seven years struggle, and our exceeding afflictions from the deaths of our fathers, our brothers, and many of our relatives, are, to day, in great part diminished, by the wise counsels of your consolatory letters, and by the sympathy which we see that even your babes, though nourished so far from Greece, have taken in the sorrows of the Greeks.

We all rejoice at the general union of the female societies, in America, for the alleviation of the miseries of Greece, and admire, while we behold them readily assembling in many hundreds, and moved by human sympathy, making collections, and many, even of their want, that they may alleviate the sufferings of the Greeks struggling for the faith, and their country.

No more, dear friends, do we regret our native places, reduced to ashes, the loss of our goods, the captivity of our most beloved friends, and the dispersion of our relatives, since we see that by the prayers offered to the Most High by the female friends of Greece in America, and almost all Europe, our common country remains to us unshaken, after all the incursions of our tyrants, and is soon to make progress for her emancipation. We do not regret, since we see from the sincere consolations, offered by our female friends, that our seven years toils are applauded, and that our rights are supported by the high Christian Powers, for even our tyrants themselves have begun to fly in troops for refuge to our country as to an asylum of quiet and peaceful life, not enduring the evil administration of their dynasty; and seeing, also, that even the ladies of America and Europe justify our struggle.

One thing only, dear friends, do we regret, and that is, that we are unable for the present, to offer you our thanks in any other manner, than simply by a sincere confession of our gratitude to the benefactresses of much suffering Greece.

Receive them, sisters, the expression of this our sincere gratitude to you. Often in the early hours of morning, unite in your prayers to the Most High for suffering Greece!

And may the Father of lights also the labours of your noble troops and virtuous [illegible] and to us [illegible] our fathers may be free and safe from the incursions of our tyrants.—*N. Y. Observer.*

Syra, 12th (24th) August, 1826.

AMERICAN SUNDAY SCHOOL UNION.

The following statement of the objects of the American Sunday School Union, is compiled to explain the necessity of an effort which is at present making to increase its patronage.

The American Sunday School Union took its rise from the "Philadelphia Sunday and Adult School Union," which was formed in 1817, for the supply of the schools in and around the city of Philadelphia. At the end of six years, the limits of these operations, though local in its name and charter, found itself to be a national or general Society, and was accordingly adopting measures to the greater part of the Sabbath Schools in the United States. In May, 1824, the Constitution of this Society was so altered as to [illegible] what it had become in fact, a general [illegible] At this time, the Philadelphia Union had in connexion, not less than 19,949 children under the care of 1,300 teachers in the different schools.

In May, 1825, one year after the change had taken place, the number of children in connexion, had increased to 42,097, and the teachers to 11,395.

In May, 1826, the number of scholars reported in the schools in connexion, was 133,974, and of the teachers, 13,208.

In May, 1827, there were in the schools 174,191 children, under the care of 24,197 teachers; and

In May, 1828, at the late anniversary, the children had risen, as they and all expectation, to the number of 259,636, and the teachers to the number of 32,306.

This is as near as can be given, the present charge of the American Sunday School Union. This the interesting family which God has committed to its care, to be supplied by its exertions, with the bread which cometh down from heaven.

During the first year, the sales from the Depository of the Union amounted to about $1,000. In the second year, they were $9,000. In the third year, they had increased to $19,250; and in the fourth year, which was the last, they amounted to no less than [illegible] These sales do not [illegible] to add any thing to the capital stock of the Society. The books are sold at cost, with only such an advance as will cover the expenses incurred in conducting the establishment. For books sold, there is due the Society, at least $26,000, distributed in small amounts over the United States. These are to have been given, in order to encourage the formation of new schools. It is probable, this sum in time will be returned: little dependence, however, can be placed upon it, in conducting the business of the Society.

At the late Anniversary meeting, when many of the friends of Sunday Schools were present in Philadelphia, and a large number of delegates from the several Auxiliary Societies, the situation of the "American Union," became a subject of particular inquiry and explanation. A meeting of the delegates was held, to confer upon the state of the Union. At which time, among others, the following resolutions were adopted.

Resolved, That in the opinion of this meeting, the time has come when the American Sunday School Union is called upon by the Christian community, greatly to enlarge its operations in the preparation and publication of suitable books for the Sunday Schools of our country; to establish more extensively Sabbath Schools among our German population, and to commence the translation of their publications into the German language; to establish Sabbath Schools among our seamen and other classes of people, who are not yet brought under the influence of the Sabbath School system; and to employ an increased number of energetic Agents, with a view to raise the necessary funds, and accomplish these measures. And that the delegates composing this meeting will use their influence to induce the Auxiliaries which they represent, to aid in procuring the means necessary to accomplish these objects.

Resolved, That it be recommended to the Board to make an urgent appeal forthwith, to the friends of Sabbath Schools in the principal cities and towns of our country, to obtain funds to be *immediately* applied to extend, with renewed zeal and energy, the benefits of this institution.

Resolved, That this meeting, after having possessed and employed the most ample means of investigating the proceedings of the American Sunday School Union, do cordially and unanimously approve of the open and undisguised manner in which its affairs have been conducted, and hereby express their high commendation of the zeal, discretion, self-denial, and diligence, of its Board of Managers.

At a subsequent meeting composed of delegates and citizens, held at the Society's House, after a forcible and impressive address by the Rev. Lyman Beecher, D. D., the following preamble and resolutions were passed unanimously.

PREAMBLE.—Whereas this meeting deems the success of the American Sunday School Union to be intimately connected with the universal establishment, and predicted prosperity of the kingdom of the Lord Jesus Christ upon the earth, and considers the present time as highly auspicious for a far greater extension of its operations, in order to meet the wants of our increasing population, and the widening and ripening fields of usefulness now presented to it, on which it may diffuse the blessings of the Sabbath School system among many classes that have not yet experienced its blessings; and whereas this meeting rejoice to learn that the Delegates from Auxiliary Unions who attended the recent anniversary, have recommended that efforts should be forthwith made to raise funds in every part of our county, to enable the society to carry on its operations in a manner and to an extent, corresponding in some measure to the magnitude and excellence of the object which it aims at accomplishing, therefore

Resolved, That the American Sunday School Union ought to take immediate measures to establish, or cause, or procure to be established, Sabbath Schools in every place in the United States and Territories, where there is a sufficient population.

Resolved, That with a view of accomplishing the objects set forth in the preceding preamble and resolution, a subscription be now circulated in this meeting, and that we will pay to the Treasurer of the American Sunday School Union, on or before the first day of April, 1828, the sums attached to our respective names.

The subscriptions which were commenced at this meeting, in compliance with the last resolution, immediately amounted to about $2000. It is expected that $5,000 will be subscribed in Philadelphia this present year.

The present statement and appeal is made under the impression, that the American Sunday Union is strictly a National or General Society, and as such that every part of our country has an equal interest in its prosperity, and ought to contribute to its support. The schools in Philadelphia, or Pennsylvania, derive no other advantage from the "Union" than those in New York, Boston, or any other place. It is designed to be a common fountain of truth, sending out its streams through the whole land, and making glad every part of the city of God.

If this Society, as was well expressed in one of the resolutions, passed at the late anniversary, is "peculiarly adapted to promote the intellectual and moral culture of the nation, to perpetuate our republican institutions, and to reconcile eminent national prosperity with moral purity and future blessedness," it is of importance to perpetuate one of the most powerful illustrations of Christian love and to [illegible] united in a common cause, and labouring [illegible] the salvation of the Redeemer's kingdom [illegible] the preservation of the [illegible] that the streams of knowledge which are [illegible] this favoured nation, which by the [illegible] may be made to flow [illegible] sufficient to [illegible] the moral [illegible] which human wisdom [illegible] which does the spirit of man [illegible] as does the Christian [illegible] which [illegible] the world [illegible] [illegible] Sabbath School [illegible] [illegible] Sabbath School [illegible] [illegible] Sabbath School

[illegible] by his word, to release spirits [illegible] of error, and to bring them nearer [illegible] As every man rejoices that he is not a [illegible] he has not promised an infant as parents [illegible] their children in knowledge: so it [illegible] the delight of all adult spirits to assist the [illegible] junior fellows."

[illegible] endeavored to guard our selections from [illegible] expressions, as well as to limit [illegible] the spiritual results of missions, distinct [illegible] benefits of civilization, than suits [illegible]

Upon the whole, the amount of in- [illegible] in this little volume is very great, [illegible] ther in rather an attractive way, and [illegible] to deepen the impression already [illegible] public mind, that even in a political [illegible] point of view, the history and the [illegible] justly claims a share of the at- [illegible] bestowed upon the passing news of the [illegible] prejudice and respectful considera-

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Great Britain.—There is something so [illegible] show of wealth and array of numbers [illegible] overawe the presumption may be, it [illegible] the first impression, that the largest [illegible] most prosperous, particularly if the dis- [illegible] at and others be very considerable. [illegible] we are told of the hundred and [illegible] of the Episcopal diocese of New [illegible] many missionaries, especially if we [illegible] with the statedness and magnificence [illegible] parochial and episcopal establishments [illegible] we are strongly predisposed to val- [illegible] official examination, that its career of [illegible] has also been unexampled, and that [illegible] outstripped, not only in actual re- [illegible] all proportion, that of every other denomi- [illegible]

[illegible] from us to draw one note from the in- [illegible] which the statements on this subject ought [illegible] We hope to be the last who shall ever [illegible] grateful acknowledgments to the good Pro- [illegible] of God which has employed so much wealth [illegible] talent and pious exertion, in extending [illegible] the blessings of Christianity in one of the most [illegible] and interesting parts of our country. [illegible] upon the charming western portion of [illegible] we have already spoken. [illegible] with so [illegible] [illegible] [illegible]

POETRY.

HOUSE OF REFUGE.

BY W. B. TAPPAN.

Think'st thou the boy in his bright glow
Of spring-like promise?
Think'st thou to him a God's vortex low,
An unnamed love is as things
And then hath Love's like, pass'd on,
Or given the fruitless sigh
For hopes that budded and were gone,
For promises that die.

Neglect them not, parent! weep o'er him?
Thine erst a darling boy!
O, what if that pure ray were dim,
That lights up now the joy!
Mother! that cheek to thy breast,
Pressing thy god-like form—
O, shall Thou not shudder deem *her* blest,
For *child* a convict's home!

And forget that o'bend now,
Who for one to love?
And cast him like a debt;
And those bent eyes, in happiness,
Gave once the laugh to cheer,
And that wan face wore cheerfulness,
That beamed loves to wear.

Is God one so fair and young,
Should he cast out from men?
Is guiltless to ruin doing,
As enough for perfect keeping?
Rather, O Father! Almighty love's lip
Might will him from that way;
And more, well warn'd, he would not slip
The sweets where danger lay.

O, save him!—Ay, I know thou will;
Thou canst not bid him dwell
Where the curse is are at ones only guilt,
Within the ichor's cell!
Ev. Rest ye—ang. Is those the plan,
That, wake or ichor's veil,
Deeper a fallen may be man,
A wanderer to God?

STANZAS.

BY JOHN CONNOCHY.

[illegible] years, and [illegible]
And [illegible]
[illegible] Heaven's eternal [illegible]

[illegible]
[illegible]
[illegible]
[illegible]

[illegible]
[illegible]
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BIBLE STUDIES—NO. 22.

Selected and prepared for the Philadelphia Recorder by the Rev. G. T. Bedell.

SACRED GEOGRAPHY.

CANAAN, OR THE HOLY LAND.

Of the principal localities in and about Jerusalem.

The remarkable fidelity of Mr. Maundrell's narrative is well known. Its unpretending style, its accuracy, its freedom from exaggeration, its accordance with the descriptions of other travellers, all tend to establish the confidence of the reader in the truthfulness of the writer. The following extract, under date April 5, 1697, is characteristic:

"The principal thing we went to examine was the sepulchre of Christ, which had been yet unvisited by us. The first place we came to was that which they call St. Peter's prison, from which he was delivered by an angel (Acts xii.). It is chiefly in the custody of the Holy Sepulchre, and still serves for its primitive use. About the space of a stone's cast from thence, we came to an old church, held to have been built by Helena, in the place where stood the house of Zebedee. This is in the hands of the Greeks, who tell you that Zebedee, being a fisherman, they went to prefer fish from Joppa [illegible] to vend it at this place. Not far from hence we came to the place where they say stood another church, which was built by Peter at his own [illegible]. A few steps further is the small church built over the place of Mark, to which the Apostle directed his course, after his miraculous escape out of prison. [illegible] we leave this place in the custody pretended [illegible] the very window at which Christ looked [illegible] out, when Peter knocked at the door. In the church [illegible] was a very handsome copy of the New Testament in Syriac, and a little stone pot used by the Christians [illegible] to baptism. Another thing remarkable [illegible] is that which they call the House of Ass. This [illegible] converted formerly into a church, but now a mosque. Not many paces [illegible] a street, going the former which leads you on the right hand [illegible] to a place, where they say our Lord appeared, after his resurrection, to the three Marys. (Matt. xxviii. 9.) The Marys, the tradition is you, thought in that place to [illegible] Mahomet, mention is made of but two. The [illegible] most curious you on the left hand to the Armenians convent. The Armenians have here a very large and delightful space of ground, their convent and [illegible] taking up all that part of Mount Sion which is within the walls of the city.* Their great church built over the place, where they say St. James, the brother of John, was beheaded (Acts xii. 2.) In a small chapel, on the north side of the church, is shown the very place of his decollation. In this church are two pillars set out with extraordinary splendour, being decked with rich tablets, embroidered copes, crosses, [illegible] of silver and gold, crowns, chalices, and other church utensils, without number. In the middle of the church is a pulpit made of tortoise-shell and mother of pearl, with a beautiful canopy or cupola over it, of the same fabric. The tortoise-shell and mother of pearl are so exquisitely mingled and inlaid in each other, that the work is exceeds the materials. In the [illegible] chapel to this church, there are hung up two [illegible] one side of another, three large pendulums, esteemed very precious, as being one of them the cross upon which Moses cast the two tables when the broke them in indignation, at the idolatry of the [illegible]. Near the two other hung pendants, one from the place of our Lord's baptism, the other from that of his transfiguration.

Leaving this convent, we went a little further to another small church, which was likewise in the hands of the Armenians. This is supposed to be founded in the very place where Annas' house stood. Within the church, not far from the door, is shown a hole in the wall, denoting the place where one of the officers of the high priest smote our blessed Saviour. (John xviii. 22.) The officer, by whose impious hand that buffet was given, the friars will have to be the same Malchus whose ear our Lord had healed. In the court before this chapel is an olive tree, of which it is reported that Christ was chained to for some time, by order of Annas, to secure him from escaping.

From the house of Annas we were conducted out of Sion gate, which is near adjoining to that which they call the house of Caiaphas, which is another small chapel belonging also to the Armenians. Here, under the altar, they tell us, is deposited that very stone which was laid to secure the door of our Saviour's sepulchre. (Matt. xxvii. 60.) It was a long time kept in the church of the sepulchre; but the Armenians, not many years since, stole it from thence by a stratagem, and conveyed it to this place. The stone is two yards and a quarter long, high one yard, and broad as much. It is plastered all over, except in five or six little places, where it is left bare, to receive the immediate kisses and other devotions of pilgrims. Here is likewise shown a little cell, said to have been our Lord's prison till the morning when he was carried from hence before Pilate; and also the place where Peter was frightened into a denial of his master.

A little farther without the gate is the church of the Cenaculum; where they say Christ instituted his last supper. It is now a mosque, and not to be seen by Christians. Near this is a well, which is said to mark out the place at which the Apostles drank from each other, in order to go every man to his several charges; and close by the well are the ruins of a house, in which the blessed Virgin is supposed to have breathed her last. Going eastward a little way down the hill, we were shown the place where a few weeks after the ruins of the blessed Virgin, as she was carried to her interment, for which impious presumption he had his hand withered wherewith he took hold of the bier. Along as much lower, in the middle of the hill, they show you the spot, in which St. Peter wept so bitterly for his [illegible] to his Lord.

We extended [illegible] except no further at this time, but entered the city again at Stephen's. Passing down to [illegible] we had entered, on the right hand, and going about two furlongs close to the city wall, we were led into a garden lying at the foot of Mount Moriah, on the south side. Here we were shown several large vaults, annexed to the mountain on this side, and running at least fifty yards under ground. They were built in very arches, arched at top with large free-stone, and sustained with tall pillars, consisting each of one single stone, and two yards in diameter. This might possibly be some subterraneous work made to enlarge the area of the temple. For Josephus seems to describe some such work as this erected over the valley on this side of the temple. Ant. Jud. lib. xv. cap. xiv.

From these vaults, we turned towards the convent. In our way, we passed through the Turkish Bazaars, and took a view of the beautiful gate of the temple. Here we could not but [illegible] how long [illegible] to stop here, by reason of the superstition of the Turks."

SCRIPTURE ILLUSTRATIONS.

EASTERN GARDENS.

In the better parts of the eastern countries, [illegible] most supply of water is so absolutely necessary to the cultivation, and even for the preservation and existence of a garden, that, should it want water but for a few days, every thing in it would be burnt up with the heat, and totally destroyed. There is therefore no garden whatever in those countries, but what has such a certain supply, either from some neighbouring river, or from a reservoir of water collected from springs, or filled with rain water in the proper season, in sufficient quantity to afford ample provision for the rest of the year.

Moses, having described the habitation of man newly created, as a garden, planted with every thing pleasant to the sight and good for food, adds, as a circumstance necessary to complete the idea of a garden, that it was well supplied with water, from a river, and [illegible] "And a river went out of Eden to water the garden."

That the reader may have a [illegible] of the matter, it will be necessary to give an account of the management of these gardens in the east.

"Damascus," says Maundrell, p. 132, "is encompassed with gardens, extending, as I am according to common estimation, their thirty miles [illegible] make it look like a city in a wood. The gardens are thick set with fruit trees of all kinds, [illegible] and watered by the waters of Barady [illegible] Copy-book of the ancients, which supply both the gardens and city in great abundance. This river, as soon as it issues out from between the cleft of the mountains [illegible] are mentioned into the plain, is immediately divided into three streams, of which the middlemost and largest runs directly to Damascus, and is distributed to all the cisterns and fountains of the city. The other two (which I take to be the work of art) are [illegible] round, one to the right hand, and the other to the left, on the borders of the gardens, into which they are led as they pass, by little currents, and so disperse [illegible] over the vast wood. I remember, that there [illegible] gammon but has a fine brick stream running [illegible] Barrady walnut wholly drunk up by the canals [illegible]. What small part of it remains is united, as I was informed, in one channel again, on the south-east side of the city; and, after about three or four hours' course, finally loses itself in a bog there, without ever arriving at the sea." This was likewise the case in former times, as Strabo, Lib. XVI. Pliny, c. 18, testify. The latter says, "that this river was expended in canals, and drank up by watering the place."

"The best sight," says the same Maundrell, p. 39, "that the palace (of the Emir of Berout, anciently Berytus,) affords, and the worthiest to be remembered, is the orange garden. It contains a large quadrangular plat of ground, divided into sixteen lesser squares, four in a row, with walks between them. The walks are shaded with orange trees, of a large spreading size. Every one of these sixteen lesser squares in the garden was bordered with stone; and in the stone-work were troughs, very artificially contrived, for conveying the water all over the garden: there being little outlets cut at every tree, for the stream, as it passed by, to flow out, and water it." The royal gardens at Ispahan are watered just in the same manner, according to Kempfer's description, Amœn. Exot. p. 183.

This gives us a clear idea of the פלגים mentioned in the first Psalm, and other places of Scripture, "the divisions of waters," the waters distributed in artificial canals, for so the phrase properly signifies. The prophet Jeremiah has imitated, and elegantly applied, the passage of the Psalmist above referred to:—

"He shall be like a tree planted by the water side,
And which sendeth forth her roots to the aqueduct.
She shall not fear, when the heat cometh:
But her leaf shall be green;
And in the year of drought she shall not be anxious,
Neither shall she cease from bearing fruit."
Jer. xvii. 8.

From this image the son of Sirach has most beautifully illustrated the influence and the increase of religious wisdom in a well-prepared heart:

"I also come forth as a canal from a river,
And as a conduit flowing into a paradise.
I said: I will water my garden,
And I will abundantly moisten my border:
And lo! my canal became a river,
And my river became a sea."
Ecclus. xxiv. 30, 31.

This gives us the true meaning of the following elegant proverb:

"The heart of the king is like the canals of waters in the hand of JEHOVAH;
Withersoever it pleaseth him, he inclineth it."
Prov. xxi. 1.

The direction of it is in the hand of JEHOVAH, as the distribution of the water of the reservoir, through the garden, by different canals, is at the will of the gardener.

"Et, quum exustus ager morientibus æstuat herbis,
Ecce supercilio clivosi tramitis undam
Elicit: illa cadens raucum per levia murmur
Saxa ciet, scatebrisque arentia temperat arva."
Virg. Georg. I. 107.

Solomon mentions his own works of this kind:

"I made me gardens, and paradises;
And I planted in them all kinds of fruit-trees.
I made me pools of water,
To water with them the grove flourishing with trees."
Eccles. ii. 5, 6.

Maundrell, (p. 83.) has given a description of the remains, as they are said to be, of these very pools made by Solomon, for the reception and preservation of the waters of a spring, rising at a little distance from them: which will give us a perfect notion of the contrivance and design of such reservoirs. "As for the pools, they are three in number, lying in a row above each other; being so disposed, that the waters of the uppermost may descend into the second, and those of the second into the third. Their figure is quadrangular; the breadth is the same in all, amounting to about ninety paces; in their length there is some difference between them; the first being about one hundred and sixty paces long; the second, two hundred; the third, two hundred and twenty. They are all lined with wall, and plastered; and contain a great depth of water."

The aqueduct-works, which were made by the ancient kings of Egypt, for conveying the waters of the Nile when it overflowed, for such uses are well known. But there never was a more stupendous work of this kind than the reservoir of Sirbon, or Meris, in Arabia Felix. According to the traditions of the country, it was the work of the Hellen, that queen of Sheba who [illegible] Solomon. It was a vast lake formed by the collection of the waters of a torrent in a valley, where, at [illegible] passed between two mountains, a very high [illegible] was built. The water of the lake so formed [illegible] near twenty fathom depth; and there were [illegible] sluices at different heights, by which, at whatever [illegible] the lake stood, the plain below might be [illegible]. By conduits and canals from these sluices the water was constantly distributed in due proportion to the several lands so that the whole country for many miles became a perfect paradise. The city of Sirbon, or Meris, was situated immediately below the [illegible]; a great flood came, and rooted the lake [illegible] its usual height; the dam gave way in the middle of the night; the waters burst forth at once, and overwhelmed the whole city, with the neighbouring towns and people. The remains of eight cities were found to abandon their dwellings, and the beautiful valley became a morass and a desert. This fatal catastrophe happened long before the time of Mahomet, who mentions it in the Koran, chap. xxxv. [illegible] also Salig, Prelim. sect. 1. and Michaelis, Questions aux Voyageurs Danois, No. 91. Niebuhr, Description de l'Arabie, p. 109.*

* Bishop Lloyd, on Lamb, chap. i. ver. 20.

THE CONVERTED SOLDIER.

For the Philadelphia Recorder.

[illegible] ce the finger of Almightiness of life, how [illegible] o leadings of His [illegible] trivial incidents!

How often may we observe that small events have led to important issues, and that a little domestic occurrence has eventually been productive of inestimable good, even to those, whose very existence was previously unknown, and who, benefit could not, therefore, be contemplated: this assertion may be illustrated by the following statement, the particulars of which are inserted, that the writer may have a lasting memorial of them recorded, before some of the particulars shall be erased from the memory, though the whole can never, so lively an impression have they left behind. Being in want of a proper person to fill a domestic situation, I was recommended to a poor woman residing in one of the huts built for the accommodation of married soldiers, at a military station in England. I succeeded in my search after her, and on my entering her abode, was struck by observing an interesting looking man, the husband of the poor woman, who from his emaciated appearance, bore evident marks of being on the confines of eternity, and from his situation in life, being one of the principle musicians in the regiment quartered there, was, I feared, unprepared for that awful event which seemed at hand. I concluded from the sight of [illegible] in the room, that he was fond of [illegible], and thought I might at least offer to [illegible] him one, and provided that it met with a favourable reception, to follow it up by some[illegible] edifying religious nature. [illegible] more entertaining volume [illegible] Repository, saying that [illegible] what present one, I had others like it. It was read with avidity. I then lent him the more serious one which contains an explanation of the commandments: this was kept longer, and when returned, the 3d volume was sent: this was soon perused, and the 2d volume was requested for another perusal—in the mean time, I had little, if any personal intercourse with the poor man; but about this period, I visited him in company with my chosen friend. We conversed a little with him, but only received answers of a very general nature, such as, "if I ever recover, I will lead quite a different life," &c.—He was totally ignorant of a Saviour, and though he was struck with the explanation of the commandments, did not seem to feel himself a *great* sinner, though he confessed he had not kept them. I then lent him "Doddridge's Rise and Progress," and told him we would send a good man to him, feeling that one in his own rank of life might be better calculated to talk to him, and that he would have less restraint in opening his mind to him than to us: this was done, and in our subsequent visits, we found his conscience was alarmed, and that our conversation created in him more than a common interest: his medical attendant finding who this visitor was whom we had sent, forbid the repetitions of such visits, saying, that if he required it, the Chaplain should be sent to him: this was accordingly done, and the manner in which the poor man described the visit of the one, where the heart was engaged, and that of the other where the routine of duty was the only incentive, first led us to think that he knew and felt the difference, and gave us some hope that our efforts had met with a divine blessing, and that our humble labour might eventually be crowned with success. We were encouraged by this circumstance, to more frequent intercourse, and finding his strength was failing him, we now read portions of the Holy Scripture to him, offering such remarks for his consideration as the passages suggested to us; a little Scripture catechism was given to his daughter, ignorant that she was not capable of reading it: this, however, was repeated to me with great accuracy, and upon inquiry, I, to my astonishment, discovered that the father had caused her to learn it from his own lips. He was shortly after this period confined to his bed, and finding that by reason of increased indisposition he could not at all times read, we told the little girl to try and learn the 23d Psalm, that so she might repeat it to him when he was low and dejected. On my next visit, I was surprised to find she was acquainted with it, and highly gratified was I to observe the countenance of the poor man, when he desired her to repeat it; his hand grasping the curtain which he had drawn on one side, while he listened to her exact repetition, observing, he had taught her the one in the Bible, "*as it was the most musical.*" He now began to confess himself a sinner, without hope in himself, and that he felt that his whole life had been altogether a wicked one, and that he had shortened his days by his own sins, especially that of intemperance: that he could alone have hope in the all-sufficiency of a Saviour, and that he threw himself upon Him for salvation; his language from his previous ignorance of Scripture, was simple and original, and therefore the more satisfactory, expressive of a divine work in his heart, and viewing every thing as with new eyes.

His illness was a protracted one, and in this he seemed fully sensible of God's goodness to him as it had enabled him to read and meditate and afforded him leisure to read his own heart and see some of its hidden wickedness—he expressed a wish to partake of the Holy Sacrament, which was accordingly complied with, and it was very delightful to hear his remarks on the beauty and sweetness of those four divine sentences from holy writ contained in that beautiful service—he seemed now to have no fear of death, but to look forward even with a joyful anticipation to the change that awaited him—and most gratifying was it to hear him request certain passages to be read to him again: and again requesting us to turn the places down in his Bible that he might refer to them after we had left him, particularly the first part of the 8th chapter to the Romans, and some of John's Gospel—"I am the bread of life, he that cometh to me shall never hunger," &c. John vi. also John xi.

He was evidently becoming weaker and weaker, and I felt I should not long behold him in the flesh. I had visited him two or three times and found him dosing, and that it almost pained him to speak—I was, however, anxious to hear his dying testimony, and as he appeared so happy and resigned, I wished to obtain from his own lips a circumstantial account of the reason of his hope, and seeing that such a change had taken place in him to hear the particulars. On my visiting him one morning in company with another friend, we were happy in finding him awake, and though feeble, still able to speak. I said, as you are growing so much weaker and I may be prevented from seeing you, and finding you now able to speak—I should have much pleasure if it would not be too fatiguing to you, in hearing the particulars of your change, as you say you are quite another man. Never shall I forget the interest it excited in me and the various workings of my mind while he recited the following particulars. He began with a feeble voice, which as he proceeded seemed to strengthen, though I feared it would exhaust him; and during the time often requested he would pause, yet he ceased not, only occasionally to take breath till he had communicated the whole. It is now three years since, but my memory will I believe be faithful.

"You remember, ma'am, you came to see me: you told me to read my Bible, and lent me some books. I did so, and was very much struck by that explanation of the ten commandments, but *I could not understand the Bible*. You sent Sergeant R. to me and he talked with me, but I knew nothing. One day as I was reading to myself—my wife and a friend in the room, I came to a passage which I could not understand, and calling to my wife, "wife, said I, do you understand it?" she said, "no." I then asked my friend, "do you understand it?" He said, "no?" and I said "neither do I understand it." My friend replied, "but I think my brother could, shall I fetch him?" He came, he read to me, and he prayed with me, and when he left me, desired me to read the 51st Psalm. I thought it was marked in my Bible, but when I looked for it I could not find it, and had forgotten which Psalm it was.

"I thought it was among the two's, so I looked them all over—the 2d, 22d, 52d, and so through them all, and I was at last obliged to give it up: and with a heavy heart tried to go to sleep.—My heart was full of it, and as I lay thinking of it, I fell asleep, at least I thought so. When all in a moment, I thought I saw a finger pointing to the Psalms, and heard a voice, saying, it is the 51st. I woke my wife, and said, wife it's the 51st Psalm. She got up and struck a light, and I opened my Bible, which was on my bed beside me, and true enough it was the very Psalm. I read it: it seemed to tell me what I was, and showed me what to pray for. I then began to pray, and God has, I trust, heard my prayers: and since that I have seen every thing quite different, and now I am happy. I have no hope but in my Saviour, yet he has, I trust, forgiven me my sins, and I am not afraid to die." He was now quite spent, and having repeated some word of consolation, we took our leave, never more to behold each other in this world: that night he became considerably worse: and after begging his wife to forgive him the injury he had done her by spending his money in drinking, &c., and not providing for his children, he committed them and himself to God, and shortly after expired. The person who had read and prayed with him, was present, and he feels no doubt of his happy state, and that he is now among the blessed. M.—A.—

RELIGION OF ROME.

The Roman Catholic religion is, of all others, the best adapted to the feelings and wishes of corrupt human nature. It is the master-piece of Satan. If once again fairly set at work among our people, will any human plans or devices be able to check its progress? No: none whatever. It is only "the mighty power of God" that can so work in the hearts of our people as to guard them effectually against the enchantments of Babylon.

We must never forget what is the real strength of Romanism,—its peculiar suitability to the views and wants of the natural man. This is the real secret of its late and present increase in this country, and also of the favour it receives among our legislators. We are apt sometimes, when we hear that Roman Catholics or Socinians abound in some town or neighbourhood where they [illegible] had no existence, to wonder what can have caused so rapid an increase. But we should bear in mind on these occasions, that, as far as man is concerned, *any* false religion will spread with more rapidity than the Gospel. All men feel and confess the want of *some* religion; but all men naturally hate the "good news" of salvation; and it is the power alone which can render *that* acceptable to the ears and the hearts of the "dead in trespasses and sins." If *this* be not exerted, the Popish solution, which makes a Christ of the [illegible] the Socinian delusion of a "moral life" and sincere though imperfect obedience," will be preferred to the humbling doctrines of the Cross.

Circumstances, may easily and rapidly in this country, which may expose the [illegible] God, now scattered over it, to various temptations.—The temptation, first, of many to bring her into a good understanding and alliance with Rome. It is useless to shut our eyes to the fact, that among the High Church party in this country there are those who, while they disapprove of the distinguishing characteristics of Romanism, and who would—it is no want of charity to believe—gladly advance many steps towards a proposed reconciliation with "the ancient mother." We are not now imagining strange and unlikely things; we are speaking of a matter which has been again and again, and within these few years, made the subject of grave and serious [illegible] and discussions, by eminent members of the National Establishment. And if we [illegible] the highest dignitaries of the church, we have an Archbishop, now living,* and exercising extensive influence, who openly professes [illegible] and brotherhood of feeling with the Papacy, discourages all but friendly manifestations [illegible] them.

If, therefore, the present collision of [illegible] by which the leaders of the Establishment are impelled to look upon the Romanists as their [illegible] portant competitors for the temporalities of the church—if this collision of interests [illegible] any devisable scheme, set at rest, [illegible] immediately and naturally follow, as it were, [illegible] almost inevitable, a great manifestation of [illegible] feeling, and of union of sport, between [illegible] of Popery in the abstract [illegible] the [illegible] open adherents of Popery as a system [illegible] church. Some kind of union would be proposed, and would be eagerly and strongly [illegible]. And then would the Christians [illegible] need to pray for a holy firmness, a truth [illegible] a clearness of understanding, [illegible] to [illegible] danger in all its bearings, and to [illegible] with decision, *No peace with Rome.*

Nor is it an idle chimera to imagine that [illegible] danger might arise, in the lapse of [illegible] years. If Popery has its secret, and [illegible] avowed friends amongst our Privy Council, [illegible] also among our Peerage, [illegible] troops of [illegible] and honorable men, [illegible] whom, could it be [illegible] to the cost of a respectable and [illegible] it would offer the most welcome refuge [illegible] ecclesiastical annoyances of conscience? [illegible] doubt the conversion of such [illegible] generous, absolutists, and masses for the [illegible] minds of men, who, in their gloomy [illegible] of the future, will give up [illegible] sins? Converts of this description [illegible] period to abound: and when [illegible] the [illegible] when Parliament [illegible] to the [illegible] of popular opinion, [illegible] to [illegible] [illegible] years, and is, [illegible] whelming.—*Christian Remembrancer.*

* Of Cashel.

JUDGMENT OF MEN CORRECTED BY [illegible]

[illegible]

"I was very much grieved, and more [illegible] I saw that good men [illegible] as I once thought they were, [illegible] tions, and that no one approved [illegible] make the best apology he could [illegible] adherers at a distance think. And I [illegible] had as their malicious [illegible] ing professors do against [illegible] human judgment is [illegible] devil's, than I once thought [illegible] but even in the wicked [illegible] to take advantage of, and I [illegible] holiness, than I once [illegible]

"How happy it is for [illegible] by the want of [illegible] clear. I once thought [illegible] ingly and discreetly, and [illegible] sphere, but experience [illegible] others may consist with [illegible] met with divers obscure [illegible] soundness profession, whom [illegible] long live I a truly godly and [illegible] that on this pretence, would [illegible] the ungodly, may as well go about to [illegible] hell together."—*Baxter.*

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